

the empire would have been in-
evitable. There was certainly the em-
ployment of physical forces in the separate
provinces and in the large cities. These
and in a large measure welded them into
one moral to a large extent. Imperial-
ism was possible by this will of the people
making through their chiefs. Election
of a ruler was a necessary thing. The
modern invention of democracy first
appeared in Greece. The imperialism of
first Napoleon was given by an im-
pulsion to military genius of the highest
order. The imperialism of the present
day of China has yielded reluctantly to
military despotism. It never had the con-
sent of the people and it lasted a very few
years only. But the early dawn of imperialism
in China was due directly to the
desires of the people and it was a great
result of historic inquiry, and the
success of political success is derived from
the will of the people. There is no reason
why this sort of political system should
be the result of the history of the
world. The Chinese system is not like de-
mocracy, the result of socialism,
education, of the arguments of clever
managers, of the enlightenment of
the people, of the power of the first part
of a State to win who has the power to
imperialism. In the case of China, the
possession of superior knowledge, joined

...the willings of the feudal barons to preserve with Wei Wang among them a virtuous monarch, an able monarch and a virtuous prince. The Book of Odes describes how the people afterwards, with a unanimous cordiality of feeling aided a beloved sovereign in erecting an astronomical observatory, and other imperial buildings. The packet concludes with the words: "The prince will be able to enjoy his own pleasure, but for the pleasure of the people. In the Four Books we are told how Mencius said that the sovereign governs for instructing the sovereign of the Liang kingdom in the first part of the packet of politics with the words: 'The king must be virtuous with the people. He becomes a monarch man if he is virtuous. He must

to make good. The people and aim at their happiness. This will win their suffrage and as sovereigns act on this principle the people will move with a change of dynasty. So also, says Mencius, it was a wicked prince who expressed their dislike of a wicked people by saying: You do not love us, you, and we did together with that son when he descended. He had his parks for pleasure to the people and his taxes were light. Certainly it is a striking fact: that the element of morality should be so strong as it is in the Odes. The domestic virtues are there depicted. The light of poetic genius has been kindled. The poet has seen that there is not a brilliant light, but that of a healthy moral influence; and the cause of this was in the moral character of Wan Wang, the remarkable combination in him and his son of scientific and moral qualities. The father, the son Chou Kang was really the greater man, but the father had the most of the power of a virtuous life. It is remarkable that China has never wavered in her admiration of the father. The son was a man of excellent talents in science and poetic fancy by Chou Kang. But their excellence was moral and the conscience of the nation has always approved of giving to morality a rank above science. The Odes used to be pronounced by the Chinese used to be pronounced with musical sacrifices, Chou Kang

Confucius as a moral teacher. The latter without being a poet and a mathematician—a little dull, in fact—was always consistent in holding his finger upon conscience, right and clarity. Others, who were concerned with the material world, thought like Chou Kung and more of Confucius. Of this I have only explanation is the greatness of morality and the popular preferences for the best and most obscure moral instructor.

There remained still one thing to doubt, that we did not view the good climate of the north, the fortunate *physique* of the Chinese race, and the chief ground of the permanent success of the people in maintaining superiority over all surrounding tribes through the vicissitudes of a long history in the same land, they have always kept on morality as the true basis of government. It has been this all along that has given them the predominance over Turks, Mongols and Tatars, when chiefs of these races conquered a large territory in the north, they have always been conquered by the Chinese. The Chinese always subdue their conquerors by the quiet re-assertion of the fundamental principles of morality. Those who prevailed by military virtues were in their turn conquered by civil virtues, an instance of *Ch'ang* never fails.

Quotations

HONGKONG, August 12, 1897.

OPPIUM—New Pata, cash, . . . 4074
" Old " cash, . . . 451

Old	cash	402
New Malva	credit	490
Alumacca	Tels	64/80
Old Malva	credit	500/530
Alumacca	Tels	16/40
Persian, Oily	cash	340/400
Alumacca	Tels	43/80
Persian	Paper Tels	270/570
Alumacca	Tels	49/112
Exchange.		
HONGKONG, August 12.		
On London—		
Bank, Wire	...	3/2
" On demand	...	3/2
" 30 days sight	...	2/8
" 60 days sight	...	2/2
Credits, 4	...	3/2
Documentary, 4 months sight	...	3/2
On Paris—		
" On demand	...	4.03
" Credits, 4 months sight	...	4.11
" On demand	...	3.24
On New York—		
" On demand	...	78
" Credits, 60 days sight	...	79 1/2
On Bombay—		
" On demand	...	22 1/2
" On Calcutta	...	22 1/2
" Wire	...	22 1/2
" On demand	...	22 1/2
On Shanghai—		
" On demand	...	72
" 30 days sight, private party	...	72 1/2
Gold List, 100 tins (per tin)	...	432.50
Hotela (Bank's buying rate)	...	6.18
Temperature.		
<i>(Taken at Messrs Falconer & Co.'s Premises, Queen's Road.)</i>		
Barometer—		P.M.
Do.	...	29.84
Do.	...	29.82
Thermometer—		P.M.
Do.	...	24.77
Do.	...	83
Do.	...	81
Do.	...	80
Do.	(Wet bulb) P.M.	79
Do.	Do. 4 P.M.	80
Do.	Do. 1 P.M.	80
Do.	Maximum	86
Do.	Minimum over night	81

